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L E T T E R
OF
I N S T R U C T I O N
TO THE
CATHOLIC MISSIONARIES

OF
Nova-Scotia, and its Dependencies.

BY THE REVEREND MR. BOURKE.

Halifax :

PRINTED BY A. GAY: AND SOLD AT THE STORE OF MICHAEL
BENNETT, WATER-STREET.

1804.

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LETTER OF INSTRUCTION
TO THE
CATHOLIC MISSIONARIES

OF NOVA-SCOTIA, AND ITS DEPENDENCIES.

*"Remind them to be subject to Princes and Powers, to obey the Magistrates
"and be prepared for every good work." St. Paul's Epistle to Titus,
Ch. 3. v. 1.*

REVEREND SIR,

AT no time since the establishment of the Christian Church, was a strict observance of this injunction of the Apostle to his disciple *Titus*, and in his person to all the Ministers of the Church, more indispensably necessary than in these unhappy days in which we live : A spirit of insubordination, of independance, of revolt, the fruit of irreligion and immorality, prevades all ranks and extends it's baneful influence to the extremities of the Earth. Already have the finest countries in Europe felt it's direful effects ; their Churches profaned, the Ministers of their Altars murdered or proscribed, their wives and daughters abused by lawless ruffians, their towns laid waste, and in many of them the groans of innocent and defenceless Women and Children silenced by the crush of their houses all in flames. This picture is not overcharged : If there be truth in Man, these crimes have been committed, and others which I dare not name, crimes unknown to the heathen World. Of the authors, *St. Jude* says in his Epistle, "They despise

"pise dominion, blaspheme majesty, reveling
 "without fear, feeding themselves they are
 "Clouds without water, whirled about by the
 "winds, autumnal trees fruitless, twice dead,
 "eradicated, raging waves of the sea foaming
 "their own confusion, wandering Stars for
 "whom a storm of eternal darkness is reserv-
 "ed." These metaphors however strong, are
 strictly applicable to those miscreants, who
 seem determined on the destruction of the whole
 Christian World: they have nothing but phi-
 lantrophy and humanity, liberty and equality
 in their Mouths, whilst the poison of the Ser-
 pent rankles in their Hearts, and the savage
 ferocity of the tyger is manifest in their actions :
 wherever their insidious arts prevail, destruc-
 tion marks their progress, death in it's most
 ghastly form stalks before them, ruin and de-
 vastation accompany them, tears and groans,
 cries and lamentations follow them.

To preserve the people from the insinuations
 of such Men, or imbibing principles so disas-
 trous in their consequences, is the proper ob-
 ject of ecclesiastical zeal, and to enforce both
 by instruction and example that precept of the
 Apostle, obedience to the constituted powers.
 There is nothing which the Apostle seems to
 have so much at heart : in his Epistle to the
 Romans instructing the faithful in all their re-
 lative duties, he insists in a particular manner
 on the obedience due to the higher powers.
 "Let every soul, says he, Ch. 13th. be subject

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" to the higher Powers, for there is no power
" which is not from God : these which are, are
" ordered by God, he therefore who resists the
" power resists God's order and procures judg-
" ment to himself.---The Prince is the Mini-
" ter of God,---be therefore submissive not
" only thro' fear of wrath but in conscience
" ---Pay tribute to whom tribute is due". In
his instructions to *Timothy* Bishop of Ephe-
sus, he directs him to order that in the public
service, prayers should be offered for Kings and
all who are in power, and he orders *Titus*,
Bishop of Crete, in a special manner to instruct
his flock in this indispensable duty. The same
doctrine is taught by all the Apostles : *St. Pe-
ter* in his first Epistle, *Chap. 2. v. 13*, says to
the faithful in general, " be subject to every
" human creature for God," as if he had said
because all power is of the institution of God,
" whether to the King as the more excellent
" or to rulers as sent by him," and conse-
quently, partaking of that power which the
King himself holds from God. For this, con-
tinues the Apostle, " is the will of God;" and
v. 17th, he says, " fear God, and honor the
" King," also in his second Epistle, *Chap. 2d*,
" God knows how to reserve the iniquitous to
" the day of Judgment to be tormented, more
" particularly these addicted to uncleanness,
" and who despise dominion." Th's doctrine
the Apostles had learnt from their divine mas-
ter when he ordered in the most express man-

ner to give his rights to *Cesar*, the ruling Prince. *Matt.* 22 Chap. 21 v. This has been at all times the doctrine taught by the Pastors of the Catholic Church, in regular succession from the Apostles; a part of that deposit of faith which the Apostle *Paul* committed to *Timothy*, ordering him, "to deliver it to faithful men, who would be capable of teaching others," 2 Chap. to *Tim.* v. 1 & 2. this therefore is the doctrine which we are officially obliged to impress on the minds of the People entrusted to our care, and thereby counteract the arts of designing Men, who may suggest that power is frequently abused, that though we may be subject to a proper use of power, the abuse of it does not oblige. We are to inculcate this leading principle, that 'tis not the province of unqualified individuals to inquire whether any act of power be abusive or not; that simple obedience is their indispensable duty if the order be not manifestly against the divine law or the known principles of religion. But what if the ruling power should exact any thing inconsistent with the faith which we profess? To this I reply that in the present state of things the supposition cannot happen, because our most gracious Sovereign extending his paternal cares to all his Subjects, having directed his Parliament, the Supreme Legislature of the Empire, to permit his Subjects of the Roman Catholic Communion to profess the faith of their Ancestors,

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on condition of attesting their Allegiance, and
disclaiming certain opinions, which, 'twas sup-
posed, however groundless the supposition,
made a part of their doctrine, no inferior Le-
gislation can exact more. And I add to this
as a general answer to that question which of-
ten occurs : that an indispensable rule of Ca-
tholic morality, tho' it strictly forbids a com-
pliance with any order contrary to the divine
law or known principles of Religion, does not
in any case permit active resistance ; and this
rule is founded on the express authority of the
Scriptures : *St. Paul* in his Epistle to the Ro-
mans, says, Chap. 3. v. 8. " That evil is not
" to be done tho' good may result from it : "
Insurrection is an evil so great in itself that no
abuse of power can justify it : there are more
crimes committed more innocent lives lost,
more families reduced to the last state of indig-
ence in one year of insurrection than in a
whole century of oppression, the proofs of this
assertion are public and indisputable, to have re-
course to a remedy worse than any possible dis-
ease argues not simply irreligion but the most
blind and senseless extravagance. Hence ap-
pears the wisdom of these strong injunctions
to the faithful to be obedient to the ruling
powers, and if unjustly oppressed to suffer pa-
tiently : " Be submissive says *St. Peter*, in his
" second Epistle, in all fear to your Masters,
" not only to the humane and to the modest,
" but also to those, who are difficult to please,
" this.

"this is the Grace of God, if any Man suffers
 "unjustly for conscience---if doing good you
 "suffer patiently---to this you are called be-
 "cause Christ died for us leaving you an ex-
 "ample to follow his steps, who when he was
 "reviled did not revile, when he suffered did
 "not threaten."

This rule is clearly explained by the invari-
 able practice of the Prophets, the Apostles
 and their immediate disciples the primitive
 Christians: they suffered the most unjust and
 cruel persecutions without resistance not be-
 cause resistance would have been vain, but
 because they thought submission their indispen-
 sable duty: *Saul's* persecution against *David*
 was unjust and ungrateful, twice he was at
 David's mercy, in the Cave of Ergaddi, 1.
 Book of *Kings*, Chap. 24, and again when
 David and Abisai found him sleeping in his
 tent, David was advised by his friends to put
 him to death as a declared enemy, who sought
 his life without cause; David would not, nor
 would he permit his followers to do it. "Who,
 "said he will stretch out his hand on the
 "Lord's anointed and be innocent? As the
 "Lord liveth, if the Lord himself do not smite
 "him, or if his day do not come and he die,
 "or if he do not descend into Battle and
 "perish---I will not lay my hand on him."
 'Twas neither fear nor want of power, 'twas
 duty restrained him.

The Apostle *St. Andrew* furnishes another
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example: when *Ægeas* the Proconsul had ordered him to be crucified at Patras a city of Achaia, the citizens, a great majority of whom were Christians, would have taken him out of Prison, but the Apostle practising, what he always taught, obedience to the ruling power, would not permit it, and prevailed on them by his entreaties to desist from their purpose; this account is taken from the acts of his Martyrdom, written by the Priests and Deacons of Achaia who were present at it, what resource then against an abuse of power? for injured individuals humble remonstrance, if that prove ineffectual a reliance on providence, prayer and patience: "Blessed are they who suffer persecution for justice, for their's is the kingdom of Heaven, *Math.* 5th Chap. 10 v." This lesson the Primitive Christians had learnt and reduced to practice, hence in the great persecutions of *Nero*, of *Dioclesian*, of *Maximinus* and even of *Julian* the Apostate, we don't read of any resistance made by that incalculable number of Christians, who were sacrificed to the relentless fury of these tyrants, nor do we read of any act of vengeance exercised by their surviving friends. Was it want of power or means? No, their numbers were formidable: "We are but since yesterday, said *Tertullien* in his apology Book 2. "and we fill all your places, your towns, your isles, your castles, your forts, your councils, "your camps, your tribes, your troops, your
"palace

“palace your senate, your courts, we leave
 “you but your Temples.” If said he, in another
 part of the work, “the Christians were
 “to remove from the Empire you would not
 “have an Empire to govern.” In Julian the
 Apostate’s time, the idolaters were comparatively
 few: *St. Maurice* at the head of his
 legion, their arms in their hands, fell without
 resistance by an order of that ferocious tyrant
 Maximinus. This is the true spirit of Christianity;
 these are the models which the Catholic Church
 proposes for our imitation; this is the prime
 motive of the canonization of saints, that by
 studying their lives, more particularly their
 conduct upon trying occasions, we may learn to
 form our own, not as some people are taught to
 believe by interested teachers to have inferior
 Deities to worship: We know well that there
 are no inferior Deities; that all the Saints and
 Angels are God’s creatures; that their happiness
 results from their obedience and fidelity to their
 God, of which his grace was the principle; that
 they can grant us neither grace nor glory; that
 the only power they possess is to pray for us.
 ’Tis matter of surprise that any Man can
 prevail on himself to refuse the Saints and
 Angels in heaven a power which Moses exercised
 with efficacy, *Exodus* 32 Chap. “and Moses
 “prayed to the Lord his God and said, re-
 “member *Abraham, Isaac* and *Israel* thy Ser-
 vants---and the Lord was appeased.---A power

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er which *Job* exercised at God's command. *Job*, 42 Chap. "go to my Servant *Job* and he "will pray for you,"---a power which sinners exercise praying one for the other.

After having given this general answer to a question which is frequently proposed. I shall revert to the conditions which the Supreme Legislature exacts of Catholics.

The first is, that allegiance to the King and his successors be solemnly promised upon oath: To bear true allegiance to the ruling Prince is a duty to which all subjects in all countries are indispensably obliged: 'Tis ordered by the Apostles *St. Peter* and *St. Paul* in the most express and intelligible manner as appears from their words already adduced: 'Tis useless to inquire whether the ruling Prince be a christian or a heathen, a virtuous or vicious Prince, for this simple, conclusive and peremptory reason, that obedience is due to him not because he is a just and virtuous Man, but because he is the ruling Prince, in whom the Supreme power is vested, and that the powers of public characters do not depend on their personal qualities: 'Twas one of *Wielef's* errors revived by *John Hufs* and *Jerome* of Prague, and condemned by the Council of Constance 8th Sess. From this impious principle taken in it's greatest latitude, *John Hufs* concluded, that the civil Magistrates and Ecclesiastical superiors of Bohemia and the adjacent countries had lost all jurisdiction, because they were

were, as he pretended, impious Men. He gave public lectures of sedition, excited tumults and confusion, which were productive of the most monstrous crimes, and the effusion of an immense quantity of blood : 'tis true he paid the forfeit of his life, but that did not restore the public tranquility.

That the authority of any superior does not depend on his personal qualities, on the excellence of his head, or his heart, is so manifestly true that the heathens acknowledged it. *Epicetetus* in his manuel, Chap. 27th, " don't consider what he does, but what you ought to do."

This truth then presupposed that the duty of allegiance is indispensable, to attest on oath the intention of fulfilling this duty is perfectly innocent, just and lawful, and, if required by the Magistrate, necessary.

The next condition required is, to renounce and abjure any allegiance to the person who styled himself *Prince of Wales* during his father's life, and was said to assume the stile and title of King of Great Britain by the name of *Charles the Third*, after his father's death, or any other person claiming or pretending a right to the Crown of the Realm. This condition is implied in the former, a Man cannot owe obedience and Allegiance to two different Princes at the same time; the Allegiance which he owes to the ruling Prince is an insuperable bar to all pretenders.

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As to the pretended *Prince of Wales Charles*, he is long since dead; dead men have no claims or pretensions in this world, when living he had none to the Crown of England. The attachment of our ancestors to the unfortunate family of *Stuart*, after the final settlement of the Crown, was the effect of prejudice, not of religion or reason. Their efforts in support of *James* the second were unfortunate, not criminal before his abdication, or perhaps more correctly his exclusion: they had promised allegiance and thought themselves obliged to perform their promise.

After the exclusion of *James* and final settlement of the government, a total change was effected, and that Allegiance, which was before due to *James*, was then transferred to his successor: A Philosopher wou'd say, that allegiance is founded on protection, that as soon as the Prince loses all power of protection, he loses all right to allegiance. 'Tis a maxim in the English law, that protection and subjection are reciprocal. See Justice *Blackstone*, Book 1st. he adduces authorities. The Justice adds Book 1st. 195. "That it is unquestionably in the power of Parliament, King, Lords and Commons, to defeat the hereditary right to the Crown, and by particular limitations, entails and provisions, exclude the immediate heir, and vest the inheritance in any one else." This he proves from the language of the statute Books, "the
B "Kings

"King's heirs and successors," which imply that there may be a successor who is not an heir.

To maintain in any public writing that the King and Parliament cannot make laws to bind the Crown, and the descent thereof is high treason, 6th of *An. C.* 7.

But 'tis not in the opinions of Philosopher's that a Christian finds rules of conduct, he takes them from mere authentic sources, that is, from the scriptures and the writings of these men whom J. C. has given as Pastors and teachers to his Church. *Epist. to the Ephesians*, 4th Chap. 11th v. the truth which I have advanced is evidently deduced from both.

Political government in general is both of divine and natural right ; 'tis impossible for society to subsist without some sort of government, hence God, who is the author of society, is evidently the author of Government in general ; the different forms of government are of that right which Lawyers call the law of Nations, *jus gentium*, because they depend on the will and consent of the People : hence it follows that tho' all power in political government is from God, 'tis by the Ministry of the people that God communicates it ; this therefore is placed by God himself in the great body of the people, and as they cannot exercise this power in a body, they must transfer it to one or more Individuals who exercise that very power, which God communi-

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cates by the Ministry of the people. " A Phi-
" losopher, says Justice *Blackstone*, Book 1.
" 241. Will consider a King as a Man ap-
" pointed by mutual consent to preside over
" many, and will pay him that respect which
" the principles of society demand: the King
" is under the law because the law makes the
" King, *Bracton* Book 3. From these prin-
" ciples the Justice concludes, that there are
" in society inherent latent powers to cor-
" rect all abuses in Government, which no
" climate, no time, no constitution, no con-
" tract can ever destroy or diminish." Book
1. 245. I would not be understood to sub-
" scribe the Justice's Philosophical opinion; I
cite him as a great law authority. That po-
litical power is conveyed from God to the ru-
ling Prince, is manifest from the Scriptures:
If ever Princes were of divine institution im-
mediately, *Saul* and *David* were certainly of
the number; yet both the one and the other
were invested with regal authority by the Mi-
nistry of the People: *Saul*, tho' anointed by *Samuel*,
1st Book of *King's*, Chap. 10th, v. 1.
possessed no authority 'till elected by the Peo-
ple, v. 20th, and tho' that election by ballot
was directed by providence, so that *Samuel* at-
tributed the election to God, 'twas not the less
free, not the less dependant on the will of the
people, which is so true, that because some of
the People expressed their dissent, *Saul's* au-
thority was not confirmed till some time after,

on the propositions of *Samuel* all the people went to *Galgala*, and made *Saul* King in presence of God, 11th Chap. 15th v.

And also *David* tho' anointed by the same Prophet at God's exprefs command, yet he neither possessed nor pretended to any regal authority till the Men of *Juda* came and anointed him to reign over *Juda*, 2d Book of *King's*, Chap. 2. v. 4. this he acknowledged, saying to the Men of *Jabes Galaad*, v. 7. "Tho' your Master *Saul* be dead yet the house of *Juda* has anointed me King over themselves." Nor did *David* assume any authority over the other tribes 'till after the death of *Isboseth*, the Elders came to him in *Hebron*, made a contract with him, and anointed him King over *Israel*, Book 2. Chap. 5th. The writer remarks that he reigned seven years and six months over *Juda* in *Hebron*, and thirty three years over *Juda* and *Israel* in *Jerusalem*; as if he had said in the most exprefs terms that he was King by the appointment of the People, and from the time of that appointment, not before.

This right of the People to appoint their King is formally declared by *Moses*, Deut. 17th Chap. and 14th v.—"When you go into the land which the Lord your God will give you, and possess it, and dwell in it, and you will say, I will place a King over me as other Nations all round me have, you will appoint him, whom the Lord will choose
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" of the number of your Brethren." The Prophet forbids them to choose a stranger.

These truths, then presupposed that all political power is from God, and communicated by the Ministry of the People, we can have no indication whatsoever that this power is vested in any Man or body of Men but the express or tacit consent of a great majority of the People. If the acquiescence of other powers be added to this consent it amounts to a moral demonstration. This indication our Ancestors had immediately after the final settlement of the Government; any attachment therefore to the excluded family was a effect of prejudice, not founded in law, religion or reason.

I don't enquire whether the authors of the Revolution were justifiable or not, and to obviate all difficulties I shall take it in the most unfavourable sense, and suppose them perfectly unjustifiable: it does not diminish the force of my reasoning in the least; for since God, in the course of his providence, at times communicates power to bad Men by the Ministry of bad Men, so he sometimes withdraws it by the Ministry of worse. I shall instance a case in point: never was insurrection more causeless if we believe some writers, than that which effected the American revolution, yet that, the power then vested in the King of Great Britain over the United States, is now vested in their established Government is incontrovertibly true. To

To remove all doubts on this subject I shall found my reasoning on the authority of the Scriptures. *Nebuchodonosor* King of Babylon, was an impious Man, and his army composed of Idolaters: by the Ministry of these Men God gave him the Kingdom of Juda. *Jer. 27*, "I have given, says the Lord, all these lands into the hand of *Nebuchodonosor* King of Babylon."

And *Daniel* says to the King of Babylon in his time, "thou art King of Kings, and the God of Heaven has given thee a Kingdom," *Dan. 2d Chap.*"

The ambition of *Cyrus* was boundless, and his wars with many Princes unjust and oppressive; yet of him the Lord says by the Prophet *Isaias*, Chap. 45th. "I will go before thee and humble the proud ones of the Earth, I will burst the brazen gates, and break the iron bolts, and give thee the hidden treasures." 'Tis needless to remark that all this was done by the Ministry of his Soldiers who were Idolaters as he was himself. — And even amongst the Jews, *Solomon* in the Book of Wisdom severely censures some Princes, yet admits that their power was from God, *Wisdom* Chap. 6. "Power was given to you from God, yet when you were the Ministers of his Kingdom, you did not judge justly."

Of Christian writers I shall confine myself to the testimony of *St. Austin*, "He, said he,
" 5th

“ 5th Book of the City of God, who gave the
 “ Empire to *Marius*, gave it to *Cæsar*. He
 “ who gave it to *Augustus*, gave it to *Nero*.
 “ He who gave it to *Vespasian* Father and
 “ Son, mild and humane Princes, gave it to
 “ that ferocious tyrant *Maximinus*, and to pass
 “ others unnoticed, He who gave it to *Con-*
 “ *stantine* gave it to *Julian* the Apostate.”

’Tis also necessary to disclaim that impious
 position, that ’tis lawful to murder or destroy
 any persons under pretence of their being
 Heretics. This position so far from being a
 part of Catholic doctrine would disgrace the
 heathens superstition. Catholics have been
 taught by their divine master to love their
 enemies, to pray for those who persecute and
 calumniate them, *Matt. 5, Chap. 24th v.* and
 he who does not practise this lesson in obedi-
 ence to his Divine Master, and in imitation of
 his ancestors, calls himself a Catholic in vain :
 his profession of Catholicity, so far from ex-
 tenuating the crime, will only encrease the ri-
 gor of that sentence, which God, as a just
 Judge, will pronounce against iniquity in what
 ever subject it be found regardless of persons
 or professions.

“ We offer said *Tertullien* in his Apology,
 “ the sacrifice of our Altars for the safety and
 “ prosperity of your Cæsars, whilst they sa-
 “ crifice the blood of our brethren to the cruel-
 “ ty of their edicts.”

The invectives against the council of Con-
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stance as if it had put *John Huss* and *Jerome* of Prague to death on account of Heresy; are idle tales: The Council composed of Ecclesiastics possessed no power of life and death, they condemned their errors, and the Emperor Sigismund put them to death for sedition; what any other Prince would have done, and ought to have done.

'Tis also necessary to disclaim this position, that no faith is to be kept with heretics, no Catholic nor any other Man of common sense, ever believed it: Catholics know from *Prov.* Chap. 6th, v. 17. "That God hates a lying tongue," and Chap. 12th, ver. 22. "that lying lips are an abomination to the Lord," "these who act faithfully please him," and Chap. 19, v. 5. "a false witness will not be unpunished nor will he that speaks lies escape. Confirm your word and act faithfully with your neighbour." *Eccles.* 29 Chap. 3 v. "The mouth that lies kills the soul," *Wisd.* 16 Chap. 11 v. Finally *St. John* says, *Rev.* 22 Chap. 15 v. "That they who love and make lies will be excluded the city of God."

Catholics know and believe that all kinds of deceit and duplicity are essentially bad, forbidden by the divine and natural law, of course that there is no power on Earth which can authorise them in any possible case.

The indiscretion of a Cardinal and the ignorance of an Irish Prelate of the established Church.

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Church gave occasion to the insertion of this clause : The Cardinal in a private letter said, " that credit was not to be given to the words " of heretics," a most indecent and groundless assertion, the letter was published and the Prelate thro' meer ignorance mistaking the Cardinal's meaning, translated the phrase in a sense which was not intended and which the words cannot bear : A child at a Grammar School would have told the Prelate that "*non est fides habenda hereticis*," the Cardinal's words signify simply, " that credit is not " to be given to Heretics," which was the sense intended by the Cardinal, not that " faith " is not to be kept with Heretics," the Prelates version.

'Tis also necessary to disclaim the opinion, that Princes excommunicated by the Pope and Council, or any authority of the See of Rome, may be deposed or murdered by their subjects or others. That a Catholic Prince for atrocious Crimes of a public and scandalous nature, and obstinate perseverance in such a course of life, may be excommunicated, that is, by an Ecclesiastical censure excluded from a participation of the prayers, sacrifices and other good works of the faithful, is universally admitted ; but that he may by any Ecclesiastical censure be divested of any regal power is not true ; nor can he of course be divested of any political right resulting from regal power ; 'twould suppose his political power and

and authority founded on his personal qualities, an error condemned by the Council of Constance. The Prince's authority is from God by the ministry of the people not from the Church, or the Ministers of the Church as such. God therefore alone by the Ministry of the People or otherwise at his will, can withdraw it, and whilst regal authority continues, obedience and allegiance are due to it, and no power on Earth can dispense in that duty. I shall pass unnoticed the disputes between some Popes and German Emperors, and simply remark that the Empire was in them times considered as a fief depending on the Roman See, on account of the translation of the Empire from the Greeks to the Franks in the person of *Charlemain* by the authority of that See, of this there is historical evidence, hence Roman Lawyers pretend that the Empire was of the nature of other fiefs as by the Roman Law every vassal was deprived of his fief for rebellion against his liege Lord; on that account some Emperors were deposed, whether justly or unjustly is foreign to our subject.

'Tis also necessary to declare that we do not believe that the Pope of Rome or any other foreign Prince, Prelate, State or Potentate, hath or ought to have any temporal or civil jurisdiction, power, superiority or pre-eminence directly or indirectly within this realm. The principles already laid down, justify this clause

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clause, for since all political, civil and temporal jurisdiction and pre-eminence result from the Supreme Authority vested in the Prince, and are subordinate to it, 'tis manifest that no such jurisdiction or pre-eminence can exist in any foreign Prelate, State or Potentate.

Temporal and Spiritual authority are different in their nature ; temporal authority is from God, as Creator and founder of society, but vested in the Chief Magistrate by the Ministry of the People. Spiritual Authority is from Jesus Christ, as founder of his Church, vested by himself immediately in his Apostles, and by their Ministry transmitted to their successors : Temporal Authority directs Men as they are members of society and has no other end in view but the peace, prosperity and tranquility of the State : Spiritual Authority directs Men as they are Christians, and confines it's views to their eternal salvation, and as the ends of both are different, so are the means necessary for the attainment of their ends ; Temporal Authority has recourse to human laws and institutions, and Spiritual Authority to Divine laws and Sacraments. That all political and temporal Power is from God by the Ministry of the People, has been already shewn to conviction, that Spiritual Authority is not vested in the People at large is equally certain : The Church of right belongs to Jesus Christ ; he vindicates it to himself by the effusion of his Blood : " Attend to yourselves," said

“ said the Apostle Paul to the Ministers of the
 “ Church of Ephesus and its dependent Churches, and to the whole flock, in which the
 “ Holy Ghost has placed you Bishops to rule
 “ the Church of God, which he has acquired
 “ with his Blood.” *Acts*, 20th chap. 28th v.
 Hence *St. Peter* calls the faithful “ a people of
 “ acquisition,” 1st Epist. chap. 2. v. 9. because they were purchased by Jesus Christ at the price of his blood. “ And my servant
 “ *David* shall be King over them, and one
 “ Shepherd over them all.” *Ezekiel*, 37th chap. 24th v. “ and my servant *David* their
 “ Prince for ever,” 25th v.

“ Like a Shepherd he will feed his flock,”
Isaias, 40th chap. 11th v.—’tis needless to remark that by *David* the Prophets understood the *Messias* who was to be of *David's* race. The Saviour says of himself, “ I am the good Shepherd,” *John*, 10th chap. 11th v.—and the 16th v. he says, “ there will be one
 “ Fold and one Shepherd.” Hence *St. Paul* to the *Heb.* chap. 13, v. 20, “ the God of
 “ Peace, who raised from the dead the great
 “ Shepherd of the Sheep in the blood of an
 “ eternal testament, our *Lord Jesus Christ* ;”
 of this Great Pastor ’tis said in the 2d Psalm, 9th v. “ thou shalt rule them with a rod of
 “ iron.” To shew the inflexible equity of his judgments and his absolute power ; and *St. Paul* to the *Romans*, chap. 15, v. 12, citing the prophet *Isaias*, says, “ there will be a root
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" of *Jesse*, and one who will rise to rule nations, in him the nations will hope ;" 'tis in short the doctrine of all the Scriptures, that all spiritual power, authority and jurisdiction, is vested in Jesus Christ, as in its source, and derived from him: we are now to enquire in whose hands he has placed this authority.

A testament in the common acceptation of the word, is an authentic instrument by which a dying person conveys rights and powers which are at his disposal ; in the New Testament, therefore, of all authentic instruments, the most authentic we are to find, the disposition made by Jesus Christ of that authority which of all right belonged to him and was at his disposal—has he placed it in the hands of the people at large? No! *St. Luke* says, ch. 6, v. 13, " he assembled his disciples and he selected twelve of them, whom he called Apostles," and *St. Math.* says, chap. 10, v. 1, " and having called together his twelve disciples, he gave them power over unclean spirits, to cast them out."—This power is purely spiritual, and necessary in the Church till the consummation of the world, to deliver souls from the slavery of unclean spirits was the end of the Saviour's mission, as declared by the Angel to Joseph, saying, *Math.* chap. 1, v. 21, " She will bring forth a son, you will call his name Jesus, for he will deliver his people from their sins:" this is the liberty which the Saviour established on earth, *John*, chap. 10,

v. 34, "Jesus answered them Amen, Amen, "I say unto you, that every man who commits "sin is the slave of sin; the slave remains in "the house for ever, the son does not; if the "son delivers you, you will be truly free;"—that is, from the slavery of sin, not from the obligation of obedience to either civil or ecclesiastical laws, as some enthusiasts pretend.

Next is added by the Evangelists, "that "he gave them power over diseases and infirmity;"—this latter was an extraordinary power necessary to attest the truth of their mission, as there was at that time an established order of Priests, the public Ministers of Religion, to whom all right of teaching and preaching belonged; if the Apostles did not by miraculous powers attest the divinity of their legation, they would have been justly rejected as impostors, imprudently usurping a Ministry belonging of right to other men; this is so true, that Jesus Christ himself declared that if he had not shewn the divinity of his mission by miraculous works, the Jews would not have sinned in rejecting him:—"If I had not "come," said he, *John*, chap. 15, v. 22, "and spoke to them they would not have sinned: now they have no excuse for sin who "hate me and hate my Father;"—and v. 24, he adds, "if I did not do works which "no other did, they would not have sinned," that is, they would not have sinned in refusing to acknowledge him as the Messiah:

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a short but instructive lesson to the faithful to beware of self-constituted teachers.

In this first commission to the Apostles there is no civil or temporal jurisdiction mentioned: "go," said he, *Math.* chap. 10, v. 6, "and preach, saying, that the Kingdom of "Heaven approaches:" to this spiritual and ordinary power he adds the extraordinary powers necessary to ascertain their mission, and satisfy the people that they were not imposters. "Cure the sick," said he, "Raise the dead, cleanse the lepers, and cast out demons," and he concludes, v. 40, "he that receives you receives me; and he who receives me, receives him who sent me." This then is the authority which Jesus Christ received from his Father, and communicated to his Apostles; not to the people at large, but to a chosen few, nor by the ministry of the people, but by himself immediately.

And in that last and most important commission which he gave the eleven who were assembled, *Mark*, chap. 16, v. 1, "go," said he, "into the whole world and preach the Gospel to every creature." *St. John* adds, "that Jesus stood in the midst of them, and said peace be to you," and shortly after "he said again, peace be to you, as the father sent me I send you;" that is, as the father sent me with an exclusive power of sending others, so I send you with the same power of sending others. The Evangelist continues,

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“ when he had said those things he breathed
 “ on them and said to them, Receive the Holy
 “ Ghost, whose sins you will forgive are for-
 “ given ; and whose sins you retain are re-
 “ tained.”

This Power is purely spiritual, and Jesus
 Christ most certainly did not place it in the
 hands of the people at large, but he himself
 vested this power in the eleven Apostles, and
 enabled them to communicate it to others.
 This was so clearly understood by the Apostles,
 that when 'twas necessary to appoint subordi-
 nate Ministers to assist them in the distribution
 of alms, they directed the faithful to choose
 seven men of known probity, “ whom, say
 “ they, we may appoint over this work,”
Acts, chap. 6, v. 3, thereby giving the faithful
 to understand that all ecclesiastical authority
 was vested in themselves.

On this principle *St. Paul* placed his dis-
 ciple *Titus* at Crete, “ that you may,” said the
 Apostle, *Epist. to Tit.* ch. 1, “ correct what
 “ are wanted, and appoint priests in the cities
 “ according to the order which I have given
 “ you.” The Apostle then tells his disciple
 the qualifications pre-requisite in the Mini-
 sters which he was to appoint in the cities of
 his jurisdiction.

He gives the same directions to *Timothy* at
 Ephesus, requires the same qualifications in
 the Ministers whom *Timothy* was to appoint,
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"any man hastily, least he should be accessory to his sins," 1st to *Tim.* chap. 5, v. 22.—The Apostle therefore did not believe that any Spiritual authority was resident in the people.

From what has been said, and the authorities adduced, 'tis manifest that the people at large possess no spiritual power or authority, to pretend to vest in others what they don't possess themselves, is to qualify it in very mild terms, an unwarranted assumption: it follows, of course, that no temporal Prince, as such can possess any spiritual powers, authority or jurisdiction; for all the political powers of the Prince are vested in him by the ministry of the people, in whom they are previously placed by God himself, the Author of Society.

We are now to enquire whether Jesus Christ invested the pastors of his flock with any temporal or civil jurisdiction—in the commissions already adduced he certainly did not. Let us discuss minutely the powers granted to *Peter* the chief pastor, and the terms in which these powers were granted, *Math.* chap. 16, v. 18, Christ says, "thou art *Peter*, that is (a rock), "and on this Rock will I build my Church, and the gates of hell shall not prevail against it: and I will give thee the keys of the Kingdom of Heaven:"—in these words there is no power whatsoever conveyed to *Peter*; the Saviour simply promised that he would make *Peter* the foundation of that spiritual edifice, the Church, which he him-

self as chief builder, was constructing a most extraordinary privilege: 'tis the foundation which supports the edifice, nor can the edifice subsist if removed from the foundation. Hence it follows, that till the end of time the Church, which is one compact body, must rest on *Peter's* spiritual powers in his successors: he also promised him the chief government of his Church, signified by the metaphor of the keys of the Kingdom of Heaven: in all cities the keys are put into the Governor's hands as an emblem of his authority: he also promised that the gates of hell should not prevail against his Church, that is, that capital errors, either in faith or morality, through which, as through the gates of hell the way to perdition is open, should never be found in his Church.

In this authentic promise of the Saviour there is no temporal authority either granted or even promised. This promise the Saviour fulfilled after his resurrection, when he said to *Peter*, "feed my lambs—teach my sheep—feed my ewes," *John*, chap. 21, v. 15 & 16.

Language cannot afford terms more significant than these, by which Jesus Christ commits the whole of his flock to *Peter's* care; yet in these terms there is not a syllable that indicates any civil authority or temporal jurisdiction.

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which he himself exercised on earth: whilst he remained on it as a mortal man he governed his Church in person; when he withdrew his visible presence from his Church, 'twas necessary to appoint some person to exercise that spiritual authority, which he himself, whilst visible on earth, exercised. The President of any Society must be visible to that Society; and a visible body, with an invisible head, would be a monster.—The only authority therefore, which he vested in *Peter*, was that which he himself, whilst in his mortal state and visible, here on earth exercised.

'Tis true, that Jesus Christ as God, the second person of the adorable Trinity, is Creator of the World,—“all things were made by him,” *John*, chap. 1, that all the Beings which compose the universe depend on him for their existence, and the continuation of their existence;—he may therefore, as sovereign Lord, dispose of all creatures according to his absolute will; in this quality he is King of Kings, and Lord of Lords; but he did not live on earth in this quality, he lived as a mortal man, and as such he neither exercised nor possessed any temporal jurisdiction: he had it not by the right of inheritance; for though he was of the House of David, 'tis not certain that he was the immediate heir; add to this that he was descended from *Jechonias*, of whom the Lord said by the Prophet *Jeremy*, chap. 22, v. 30 “write that man barren, a man who

“ who will not prosper in his days ; nor will
 “ there be of his seed a man who shall sit on
 “ the throne of David, or have any power
 “ hereafter in Juda ;”—’tis therefore manifest
 that the Saviour had no temporal power ; that,
 when the Angel *Gabriel* said that he would
 sit on the throne of David his Father, and
 reign in the house of *Jacob* for ever, and that
 there would be no end of his Kingdom, *Luke*,
 chap. 1, v. 32 & 33,—this must be understood
 of his spiritual kingdom, that is his Church,
 the indefectibility of which the Angel formally
 announced ; whenever his Kingdom is spoken
 of in the Scriptures, there is always some ad-
 dition to signify that ’tis a spiritual Kingdom,
 as in *Psalms* 2nd, “ I am constituted a King
 “ by him,” there is added immediately, “ I
 “ will announce the ordinance of the Lord
 “ and Daniel,” the 2nd chap. “ in the days of
 “ these Kingdoms, the God of heaven will
 “ raise a Kingdom, which will never be de-
 “ stroyed,”—here, as in *St. Luke*, the conti-
 nuation of Christ’s Church is clearly foretold.

The Saviour had no temporal authority by
 right of election : for he declined it, *John*,
 chap. 6, v. 15, “ Jesus knowing that they were
 “ to come and take him by force to make him
 “ King, he retired himself into the mountain,
 “ he alone.” He himself told *Pilate*, that
 his Kingdom was not of this World, *John*,
 chap. 18, v. 36.

Nor did he possess any temporal authority
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by an immediate gift of God; 'twould have been useless and contrary to the end of his mission: he came to redeem sinners by his death, and by precept and example to teach them humility, meekness, patience in sufferings, and a contempt of the delusive pleasures of this world. His spiritual authority was sufficient for this: any temporal authority would have been an impediment. "The Son of God appeared for this to dissolve the works of the Devil," 1st Epist. of *John*, chap. 3. 'Tis therefore manifest that Jesus Christ as a mortal man, possessed no temporal authority or jurisdiction on any title whatsoever; that he did not communicate any such power to *Peter* or *Peter's* successors is equally evident for this simple and conclusive reason,—that *Peter* was appointed to conduct the flock of Jesus Christ with that authority which he himself exercised whilst he was visible to his flock: in Jesus Christ as a mortal man were powers incommunicable: they are called by Divines, "*of excellence.*"

I pass unnoticed all the arguments which may be drawn from metaphors, or suggested by the fertile imagination of lawyers: having clearly shewn to conviction, that temporal power and spiritual authority flow from different sources: it manifestly follows, that no spiritual authority can flow from the source of temporal power; nor temporal authority from the source of spiritual power, consequently that

that no foreign Prelate hath any temporal jurisdiction or authority in any possible sense within the united kingdom or its dependencies.

That part of the phrase, "*ought to have*," is insignificant: *ought*, in our language implies an obligation on the person, 'tis the preterite of the verb *to owe*;—'tis manifest that no man is obliged to have a right, which depends on others to grant, he may desire it; but he most certainly is not obliged to obtain it. I dare venture to assert, that there is no foreign Potentate or Prelate, or any other man of common sense, who thinks it incumbent on him to have any civil jurisdiction within the united Kingdom.

Next follows a solemn declaration that the oath is taken in the plain and ordinary sense of the words. This condition is essentially necessary to all oaths: an oath is a solemn invocation of God, as witness to a truth known to him only: if duplicity be criminal upon all occasions, 'tis blasphemy to make God an accomplice: "the double tongued mouth I detest," *Prov.* chap. 8, v. 13.—"the worst mark upon the double tongued," *Eccl.* chap. 5, v. 17.—"the double tongued slanderer is accursed," *Eccl.* chap. 28, v. 15.

As to any previous dispensation to deceive or do any other evil, the Pope neither has, nor ever pretended to have any power to grant

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grant it : God himself has no such power : 'tis inconsistent with his sanctity : to pretend that dispensations are granted to do evil is an atrocious calumny well worthy its author, that impious firebrand *Raynal*.

Finally, we are to declare that we do not believe that we can be absolved of this declaration or any part thereof, by the Pope or any authority whatsoever, which might declare that the same was null and void. I have already remarked more than once, that all temporal authority and jurisdiction is vested in the Prince by God himself through the ministry of the people ; that obedience and allegiance to the existing power is of divine right, and consequently indispensable by any human tribunal.—The proper object of ecclesiastical dispensations are ecclesiastical laws.

I have now discussed minutely every clause of the oath which the legislature exacts of Catholics, and shewn to demonstration that there is no Catholic Subject of the British Empire, who cannot make that oath with the most perfect safety of conscience, supposing the ruling Prince an impious man, or even a Heathen ; with what alacrity then should they not come forward to attest their allegiance, and support with their lives and fortunes a Prince, who, in his public character is a model to Princes, and in private life an ornament to society. If in some speculative articles he may disagree

disagree with us, he believes and practices the whole morality of the Gospel.

'Tis true that several clauses in that oath are mortifying to us, and might with great propriety be omitted, because they suppose that our ancestors at any time believed the opinions which we are obliged to disclaim, a supposition false and groundless: for if you except an attachment to the unfortunate house of *Stuart*, an early prejudice impressed in their minds, which might with a little care, and ought to have been removed; the other opinions ascribed to them they uniformly with all other Catholics disclaimed. Why then were they suspected of holding such doctrines by an enlightened legislature? 'tis not difficult to assign the reasons:—the legislature is composed of men, a great majority of whom know Catholics but by vague report, and see Catholic principles disfigured in flying sheets and pamphlets. Some men of great legal and political information, who see the Catholic doctrine in penal statutes and law reports, as 'twas painted in times of general commotion, and great irritation by men interested in suppressing Catholicity through political views. Mr. *Justice Blackstone* remarks, “ that the religious liberties of the nation in their infancy, “ were guarded by laws of too sanguinary a nature against Papists and Non-Conformists,” Book IV. 432. It appears that law reports, in which the justice was more conversant than Church

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Church history, had warped his own understanding, though an intelligent and liberal man; in almost every section of his work he admires the wisdom and equity of the laws enacted by his ancestors in the days of simplicity and truth, and almost in the same breath passes some very severe censures on papists; not considering that these his ancestors, whose wisdom and equity he admires, and whose truth and simplicity he extols, were without a single exception, rigid Papists.

Add to this the calumnious misrepresentations of some clergymen of the Catholic Communion; who, to free themselves from certain restraints, and enjoy certain pleasures, which the severity of Catholic discipline does not allow, occasionally conform to the established Church, and never fail to asperse and misrepresent the Church which they abjure: as all deserters complain of hard duty, and rebels exclaim against the injustice of the laws.

These causes combined, were more than sufficient to excite a suspicion, and induce the legislature to oblige Catholics to disclaim opinions of which they were suspected.

Let us then, my dear brethren and fellow-labourers, by our whole conduct, by our public instruction and private advice; by all the influence which our ministry gives, endeavour to silence misrepresentation. Actions are more forcibly persuasive than protestations; let that universal benevolence without distinction of

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friends or enemies which is the true characteristic of Christianity, appear in our actions: that meekness, that modesty, that humility, that patience, which the Saviour enjoins, distinguish us as Christians and disciples of a God who taught and preached all these virtues in his adorable humanity. Let us not only practice these virtues ourselves, but impress on the minds of our respective flocks, the indispensable necessity of practising them also:—Let us in a particular manner enforce that doctrine taught by Christ and his Apostles, “Obedience to the ruling Powers in all simplicity and submission.” These are the moral principles of Catholics, this is the doctrine taught in our churches, in our universities, in our schools;—contained in our catechisms, in our authentic professions of faith: there the principles which we believe and profess are to be found; not in lying pamphlets.—These productions of ignorance, malevolence and fanatical phrensy, which wild enthusiasts, and canting hypocrites, self-taught and constituted teachers and judges of the world, disseminate without number.

These deluded men, misapplying certain texts of scripture, which they cannot possibly understand in the writings of *St. Paul*; there are some things which *St. Peter* says in his second Epist. chap. 3, v. 16, “are difficult to be understood, which the unlearned and the unsettled wrest to their own perdition,

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“ as they do the other Scriptures ;” and mistaking the illusions of their heated fancy, for the inspirations of the Divine Spirit, obtrude with amazing confidence, or rather unparalleled effrontery the ravings of their wild imagination, on a well-meaning and piously inclined but uninformed people.

They disregard the declaration of Jesus Christ, *John*, chap. 10, “ that he himself is “ the door, that if any man enter the sheep-
“ fold but through the door,” that is, if any man presume to feed his sheep not authorized by him or the pastors which he has appointed, he is a thief and a robber who comes to slaughter the flock.

They are insensible to the prohibition of *St. Paul*, who says to the *Hebrews*, chap. 5, v. 4, “ that no man assumes to himself the “ priesthood if he be not called as Aaron was,” who most certainly did not constitute himself, nor was he appointed by the people, but by Moses at God’s express command. *Levit.* chap. 8, v. 12. “ Pouring oil on Aaron’s head, he anointed and consecrated him.”

They never reflect on the dreadful punishment, which God himself inflicted on Core, Dathan and Abiron, for presuming to usurp a ministry which had been placed in other hands. These unfortunate men did not offer incense to strange Gods, nor did they introduce uncommon rites or ceremonies, nor did they preach false doctrine, the ravings of their

own imagination : they are not accused of any of these crimes : Moses charged them with usurping the priesthood : “ that you also, said he, “ assume the priesthood,” *Numb.* chap. 16, v. 10. After the earth had opened, and swallowed these ill-fated men, v. 31 & 32, fire went out from the Lord and consumed two hundred and fifty men, who presumed to offer him incense, not being duly authorised. Moses then directed *Eleazer*, *Aaron’s* son, to take their censers, draw them into plates, and fix them to the Altar, that they might serve as a monument to the children of Israel, least in future ages any stranger should presume to usurp the ministry, and expose himself to *Core’s* untimely fate. We read of a similar, though not so terrible punishment inflicted on *Ozias*, king of *Juda*, a Prince who had been fortunate in all his undertakings, and praised for his piety and observance of the law, till seduced by the spirit of pride, he presumed to usurp the ministry, and offer incense in the temple. He was instantly struck with a leprosy, and excluded from the government of the kingdom, and from society till his death. *Chro.* chap. 26.

These visible punishments inflicted in the time of the old law, were but figures of the invisible but more severe punishments, which God inflicts for similar usurpations in the new law. This truth is expressly declared by *St. Paul*, in his first Epistle to the *Corinthians*,
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after enumerating the crimes and subsequent punishments of the Children of Israel in the wilderness, he says, v. 11, "all these things" happened to them as types, and are written "as an admonition to us." Hence, when *Simon* the magician offered to purchase a place in the ministry, *Acts*, chap. 8, v. 18, his offer was rejected with indignation: "you have no share nor part in this word," said *Peter*. The desire which *Simon* expressed of intruding himself into a ministry to which he was not regularly called, induced *Peter* to think him in a state of perdition, or as he termed it, "in the gall of bitterness, and the bond of iniquity," v. 23.

Finally, they don't consider that if there be any thing new in the doctrine, which they pretend to teach, it must be of their own invention: it cannot therefore be any part of doctrine taught by Christ to his Apostles, and transmitted by them in regular succession to us; it cannot be any part of that deposit of faith which *St. Paul* committed to *Timothy*, directing him to instruct faithful men capable of teaching others, 1st Epist. to *Tim.* chap. 2, v. 2, to pass unnoticed the intolerable excess of pride which that man betrays, who sets himself in opposition, not only to all the men of the present age, but to all the men of sense and science, who have been revered by preceding ages, an excess of pride little inferior to that of the demon whom the patriarch *Job*

calls, "King over all the Sons of Pride," *Job*, chap. 41, v. 25.

Of such men the Lord says, by the prophet *Jeremy*, chap. 14, v. 14, "they prophecy falsely in my name: I did not send them, nor command them, nor did I speak to them: 'tis a lying vision, and divination, the fraud and seduction of their hearts, which they prophesy;" and chap. 23, v. 21, "I did not send these prophets and they ran: I did not speak to them, and they prophesied."—*St. Paul* says of such characters in his 1st Epist. to *Timothy*, chap. 1, v. 7, "Men desirous of being teachers of the law, not understanding what they say, nor of what they affirm."

'Tis not surprising that the principles of Catholics should not be found in the writings of such men—in them we cannot discover their own: they are as various as their fancies or their faces.

Nor are the principles, which we believe and profess, to be found in the calumnious invectives of some late party writers, who in the rancour of their own hearts, pretending to see the doctrine of Catholics ascribe to us principles of faith and morality which no Catholic ever believed, and which, if any man believed he would from that instant cease to be a Catholic: unity of faith is a distinguishing characteristic of Catholics.

These writers are so blinded by prejudice
and

and party spirit, that they don't perceive what is visible—as the sun at mid-day ; that whilst they are thus endeavouring to deceive others, they are themselves miserably deceived by the spirit of illusion ; and that whilst in the fulness of their hearts, mistaking pharasaical malevolence for pure Christian zeal, they traduce and calumniate an immense body of people, of whom, at least, an incalculable majority are innocent ; they themselves become the agents and emissaries of that foul fiend, whom the Scriptures emphatically call “ a liar, and the father of lies.” *John*, chap. 8, v. 44, “ by the envy of the devil death entered the world, and they imitate him who are of his party.” *Wisdom*, chap. 2, v. 24 & 25.

But these writers adduce many examples to shew that the opinions which they ascribe to Catholics, make a part of the doctrine taught in that Communion. To this I reply, that there are, and always have been, many bad men, who call themselves Catholics ; 'tis presumed that bad men are not exclusively confined to the Catholic Communion : some are to be found in other societies. But if these men be bad. 'tis because they are men, who have their passions, and are the unhappy victims of these passions—not because they are Catholics. There is but supine ignorance or intense malevolence, which can ascribe to the principles of the Catholic doctrine :—actions which it severely censures, against which
it

it denounces the wrath and vengeance of heaven. But these writers adduce the example of some priests of the Catholic Communion : yes ! but of priests disobedient to the instructions of their lawful superiors ; of priests, who for their disobedience and other irregularities, are excluded from the ministry ; of priests, whose conduct dishonors, not their ministry, because it disclaims them, but themselves. Let these writers confine their strictures and invectives to these, and no Catholic will complain.

Against the pernicious example of these bad men ; of these men, who, dishonouring themselves, reflect a shade on the Catholic name ; of these unhappy men who give cause to so many calumnies and misrepresentations against us, let us warn our people ; teach them to be particularly cautious against the artifices of these emissaries of the demon of discord, who strive to insinuate the poison of disaffection or revolt ; to consider them as agents sent expressly by the enemy of man to effect their ruin in this life, and their eternal perdition in the next ; and if any of them has been unfortunately deceived, or engaged by oath in any unlawful combination, represent to them that all such oaths are bonds of iniquity, by which the demon enchains his slaves ; that to make such an oath is an act of perjury, by which they become slaves to the enemy—and to observe it, is to continue in that state of slavery.

A lawful

A lawful oath is an act of religion by which we pay homage to the veracity of God, and attest our belief of his omnipresence. The prophet *Jeremy* specifies the conditions which make an oath lawful, chap. 4, v. 2, "thou shalt swear, as the Lord liveth, in truth, in judgment, and in justice:" that is, an assertion made on oath must contain nothing but truth known to the person, who swears not merely by conjecture or hearsay, but by some certain argument—the testimony of sense or consciousness of mind.

A promise made on oath must also contain truth; that is, it must express the sincere disposition of the mind, and intention to perform the promise;—a just man will never promise what he ought not perform.

An oath must be neither rash nor inconsiderate: that is forbidden by the second Commandment, "thou shalt not take the name of the Lord thy God in vain;"—there must be a necessity for swearing, the time, the place, and other circumstances must be considered; he must be a public character, duly authorised, who administers the oath. Children having neither judgment nor prudence are not allowed to swear.

The last condition is justice—it is strictly enjoined under penalty of perdition to promise nothing unjust or unlawful. Hence, if a man promises any thing contrary to justice, he is guilty of an act of perjury; and if he performs

performs the promise, he adds injustice to perjury. We have two terrible examples in the Scripture—*Herod's* rash and inconsiderate promise on oath to a dancing girl, and the performance of that oath by cutting off *John Baptist's* head, *Math.* chap. 6, v. 23 ; and the execrable oath of some Jews, who swore they would taste nothing till they had murdered *St. Paul*.—*Acts*, chap. 23, v. 12.

An oath vested with these conditions, truth, judgment and justice, is an act of religion which honors God : “ thou shalt fear the Lord “ thy God, and him only shalt thou serve, and “ by his name shalt thou swear.” *Deut.* chap. 6, v. 11.

The Apostles swore, *St. Paul* to the *Cor.* 2d Epist. chap. 1, v. 23, “ I invoke God as a “ witness ;”—and to the *Galatians*, chap. 1, v. 20, “ Behold in presence of God I do not “ lie ;”—the Angels swore, *Rev.* chap. 10, v. 6, “ And the Angel, whom I saw standing “ on the sea and the land, lift up his hand to- “ wards Heaven, and swore by him that liveth for ever and ever.”

God himself, the Lord of Angles, confirmed his promise to *Abraham* by an oath, *Gen.* chap. 22, v. 16 ;—and to *David*, *Psalms* 104, v. 9. Hence *St. Paul* to the *Hebrews*, chap. 6, v. 16, says, “ that the end of every controversy is an oath ;”—and v. 17, “ that God, “ to shew the immutability of his counsel to “ the heirs of his promise, interposed an oath.”

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To pretend therefore that 'tis never lawful to swear, argues the most stupid ignorance.

But if an oath, vested with the conditions which I have marked be honorable to God, an oath destitute of these conditions is injurious to God; excites his wrath and indignation; and makes the wretch, who swears, the object of his aversion, and consequently of his vengeance: by an unlawful oath a man becomes a slave to the demon, and adding impiety to perjury, he pretends to make the Almighty God an accomplice of his iniquitous contract.

I shall add but one word more on this subject:—It sometimes happens, that a man inconsiderately promises on oath to do what is lawful and just, and after, overpowered by passion or persuasion, breaks his engagement—to think that because he has once broken his engagement the obligation ceases, is a capital mistake—each succeeding breach is an Act of perjury more criminal than the former; because the habit which he contracts, communicates a degree of malice to every act, increasing in proportion as the habit encreases in strength; and though perdition be the infallible consequence of an act of perjury not expiated by penance, yet the punishment which God, in his justice will inflict, is always proportioned to the number, and the enormity of the man's crimes.

These are the truths which we are to impress on the minds of our people in all our public

public instructions; by an unwearied attention to all our duties, we shall prove ourselves to be truly Ministers of the Gospel—Ministers of that peace which Jesus Christ came on earth to establish—preserve our flock from ruin and devastation—and obtain from the Prince of Pastors, when he will come to judge the world, a reward proportioned to our labours.

By Order of the Right Reverend
The C. BISHOP of QUEBEC,
E. B. Vicar Gen.

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POSTSCRIPT.

THE last sheet of this Letter was in the Press, when a charge from a Prelate of the established Church accidentally fell into my hands ;—what was my astonishment at seeing an Official Letter, from a man high in office, added to the many Pamphlets which already disgrace our language, manifestly tending to excite dissensions and discontents, at a time when sound policy dictates the indispensable necessity of unanimity ; and when all good men are endeavouring to draw more closely the bonds of society.

The Prelate, in his great liberality, pretends to exclude from the Public Schools, all Non-Conformists and Roman Catholics, thinking science dangerous to society if not united with religion.—He understands that mode of worship established by law in the Turkish Empire, Science, is excluded by a fundamental law ;—a man would imagine that the Prelate had been reading the Alcoran, and acting on the principles which induced Mahomet to exclude science. The learned Prelate may rest assured, that few Catholics or Non-Conformists are envious of the stock of science which he possesses ; to conjugate the latin verb

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amo, or the Greek verb *tupto*, is no proof of science, nor is an elucidation of *Ovid's Art of Love*, or *Sapho's Odes*, the occupation of a man of science:—there are men of eminent science, who never taught, or even read, the one or the other.

Happily for us, the opinion of His Majesty's Imperial Parliament does not coincide with the Prelate's sentiments:—they support at the public expence an extensive School near *Dublin*, for the instruction of the King's Roman Catholic subjects;—in this School the different Sciences are taught, (not half taught,) by mercenary hirelings for sordid gain; but by men of real science, who sacrifice their time to the instruction of the ignorant, without any other fee or reward but the bare necessaries of life;—men who don't intrude themselves into the ministry by flattery, nor hunt Church livings to make an ample provision for wives and children.

The Prelate recites the tragical events of the seventeenth century;—the murder of Charles the first; and thence he takes occasion to make strong allusions and invidious insinuations against the Non-Conformists of the present day; surely the good man does not suspect any of the Non-Conformists now living to have embrued their hands in the King's blood! their ancestors might have done it—
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perhaps not ; the ancestors of many of them
bled in the Royal cause ; the Catholics, to a
man, were faithful. The Prelate is not the
more sparing of them : after all, if it be a
crime in a man that his ancestors were enga-
ged in some such commotion, in some plot,
insurrection, civil war or rebellion—there is not
a man in the nation exempt. I don't except
even the Right Reverend and Right Loyal
Prelate himself, if his ancestors were not
hewers of wood, and drawers of water, since
Adam's days.

'Tis unquestionably true, that the Non-
Conformists have contributed to place the Con-
stitution on its present basis;—equally true,
that they now support it with their heads, their
hands, and their purses :—any invidious allu-
sion or malicious insinuation against so nume-
rous, so powerful, and so respectable a body of
men, is injudicious in the extreme, and argues
either a weak head or a malignant heart.

The Prelate roundly asserts that the tenets
of the Methodists are hostile to good Govern-
ment :—with one dash of his pen he stigma-
tizes a great proportion of the inhabitants of
this Province, sober, industrious, inoffensive
men. Upon a close investigation of their te-
nets as assigned by him, I can discover nothing
hostile to Government.—A man may be sub-
ject to the illusions of a heated imagination
without being an enemy to the State, or to any

one member of the State:—agitations or contortions may make him an object of pity, or even a fit subject of ridicule, but not a rogue or a rebel; his expectation of Revelations or Visions may be disappointed—other men as sanguine as he have been disappointed, 'tis a misfortune not a fault; he may roll himself on the floor, distort his eyes, his mouth and nose, to expel the devil:—what then? call it simplicity, folly, stupidity, extravagance, give it what name you please, but 'tis not Treason, nor any offence against Law.

A man's prejudices are a part of his property, that part to which he is most strongly attached; if they be neither inconsistent with the laws of the state nor the rules of society, why disturb him in his possession? if you reason against his prejudices, at least spare his person—the Prelate spares neither the one nor the other.

This charitable and zealous Prelate does not confine his admonitions to the Non-Conformists and Methodists, he shares most bountifully with us Catholics;—the native Irish, says he, professing the religion of Rome, were exclusively concerned in the Rebellion of 1798, for the avowed purpose of extirpating heretics. Though this barefaced assertion sets both modesty and truth at defiance—modesty prevents me from qualifying it as it deserves:—the

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pretended superstitions of Catholics, and the abandoned profligacy of the Clergy is a mere echo, which repeats calumnies as often refuted as published.—Viewed in that light it deserves contempt, not a serious refutation; however, lest silence might be considered an acquiescence, in a charge manifestly intended to bias the public opinion, and make impressions unfavourable to the King's Roman Catholic Subjects; to men as steady in their Loyalty, though not purchased, as the Right Reverend Prelate himself. I shall in my next letter give a fair and dispassionate discussion to the whole of the charge, praying the Right Reverend Author to discuss this Letter with the same candour and impartiality:—In it he'll find the genuine principles of Catholic Morality:—he seeks them in vain in the malevolent rancour of *Sir Richard Musgrave*, whose monstrous compilation, dignified with the pompous title of *Memoirs*, is composed of facts, some real, others supposed, all disfigured and poisoned in the recital, interspersed with malignant surmises and atrocious calumnies, which have been immediately and publicly refuted by the men against whom the charges were made, and who brought before the public the best possible evidence of their falsehood, that is, that they were yet themselves alive to refute his calumnious charges: for if they had been guilty, not of all, but of any one of the crimes

with

with which he charged them, they would have deservedly paid the forfeit of their lives to the laws of their country :—this compilation was also refuted by *Mr. Townsend*, Secretary to the then Commander in Chief, in Munster ; by *Edward Hays*, Esq ; and other Protestant writers ; and was indignantly disclaimed by the *Marquis Cornwallis*, whose patronage had been surreptitiously obtained before the contents of the work were known to him or even suspected.—(See *Lord Cornwallis' Letter.*)

I should not have named *Sir Richard*, if his authority had not been obtruded on the Public as incontestible evidence. I pass in silence other party writers, not less virulent than he, holding it unfair and inconsistent with the morality of the Gospel to traduce before the public any man, much more so, any body of men, but in the case of self-defence : I reason against opinions, not persons, offer apologies, make no accusations ; the good Prelate supposes opinions which have no existence but in his imagination, and in these pretended opinions he finds the subject matter of his declamation against the Catholics, to whom he finds it convenient to ascribe them ; forgetting that 'tis the exclusive privilege of the King's Judges to deprive His Majesty's subjects of their reputation ; that even they confine their strictures to individuals tried and convicted by their country ; that vague report

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or the fumes of *Sir Richard Musgrave*, would not be sufficient evidence in a Court of Law to hang a dog.

May we request that this conscientious Prelate, will tell us in his next publication, how many Protestants he has seen murdered by their Catholic neighbours, after being hospitably entertained? neighbours know each the others religious persuasions.—How many attempts were made on his own precious life? by what extraordinary precaution he has prolonged a life, so necessary to the peace of the world?

I don't remember to have seen a more wretched performance: it seems composed of borrowed pieces badly assorted; written in a languid style; replete with dark insinuations against all those, who have the misfortune to disagree in opinion with the Author: as a specimen of his reasoning, he says, p. 16, "that
 "Atheistical principles transformed a polish-
 "ed people (the French) into a set of savage
 "unfeeling barbarians;" and almost in the
 same breath he says, "that superstition," by
 which he understands the Catholic doctrine,
 "is not less pernicious to the peace of society."
 A man is surprised to hear that this pretended
 superstition, as pernicious as Atheism, has for
 ages only served to polish a people whom
 Atheism immediately transformed into barbar-
 rians

rians. Silent contempt is the best answer to such a jargon; yet as 'tis manifestly calculated to embitter the minds of the uninformed, who in this, as in all other countries, borrow their opinions from these to whom they look for information; and as however insignificant in itself, it may derive great weight from the very honorable situation in which its Author is placed—I could not pass it unnoticed.

If any possible motive could be assigned for the man's desiring to weaken the defence of the Province, by encreasing irritation and sowing dissension, I would be tempted to suspect some such sinister view; but as no change could make his condition better, 'twould be a vicious action, without any inducement of which no man can be suspected.

E. B.

Halifax, Feb. 3, 1804.

*Letter to Sir Richard Musgrave, by order of
Marquis Cornwallis.*

(COPY.)

Dublin Castle, March 24, 1801.

SIR,

I am directed by the Lord Lieutenant to express to you his concern at its appearing that
your

your late publication of the History of the Rebellions in Ireland has been dedicated to him by permission. Had His Excellency been apprized of the contents and nature of the work, he would never have lent the sanction of his name to a book which tends so strongly to revive the dreadful animosities which have so long distracted their country, and which it is the duty of every good subject to endeavour to compose. His excellency therefore desires me to request, that in any future edition of the book, the permission to dedicate it to him may be omitted.

I have, &c. &c.

(Signed)

E. B. LITTLEHALES.

Sir RICHARD MUSGRAVE, Bart.

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